

新编全国师范大学英语教学丛书

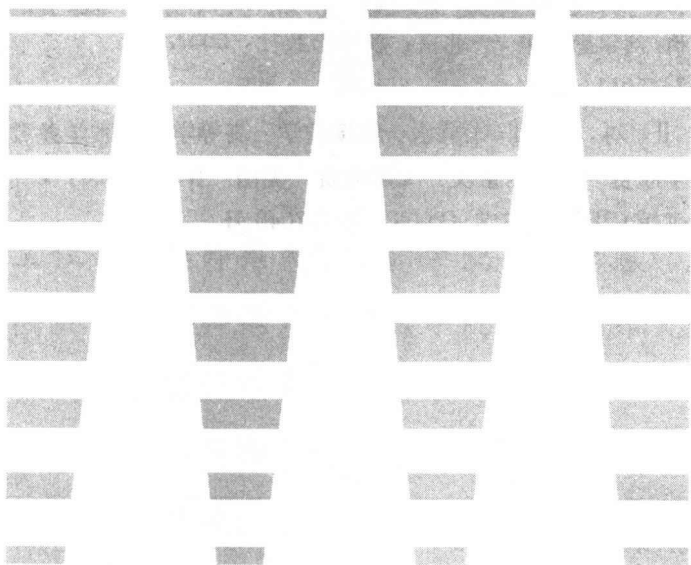
*... loves a woman.
As I have never*

A CRITICAL APPRECIATION OF
ENGLISH & AMERICAN PROSE

英美 散文赏析

主编 刘象愚

新华出版社



英美散文赏析

主编：刘象愚

编者：郭乙瑶



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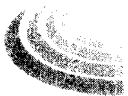
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编写使用说明

本书是为全国师范院校英语专业学生编写的散文教材。针对师范院校学生的特点及将来的就业方向，本教材在审慎选材的同时，打破了以往文学类教材按年代或流派区分作家作品的惯例，以文章的主题为脉络，分15个单元。所选篇章不仅涵盖童年、心理、性格、教育等与师范类学生未来发展密切相关的内容，还包括自然科学和国民性研究等热点问题，也不乏诸如自然、旅游、地方特色等趣味性作品，同时也关注到女性作家的声音。这些散文的作者绝大多数都是知名人物，包括除被尊为“英国散文创始者”的培根、“英国文学泰斗”的约翰逊、“美国文学之父”的欧文等，还包括4位曾获得诺贝尔文学奖的作家。此外，本教材所选散文的作者还包括政治家、心理学家、著名编辑记者、节目主持人等。

本教材每个单元含两篇文章，每篇文章的前面附有作者简介，以期帮助读者全面了解每一位作者的生平、成就。每篇文章后面附有练习。练习包括两种：一种是对篇章本身的理解，另一种是对文章的赏析。针对篇章本身的练习旨在帮助读者确切把握文章内容，提高他们的语言能力。我们的设计是，每个单元第一篇文章的课后练习主要侧重于对文章内容的理解，第二篇文章的练习主要是词汇练习，注重培养根据上下文来确定词义的技能。这一类练习附有参考答案。赏析类题目为开放性问题，不附参考答案。

本教材可供一个学期使用，使用者可根据学时和学生的具体情况灵活选用。本教材内容丰富，主题性强，涉猎面广，因此也适合具有中级以上



英文水平的自学者使用。

由于编者水平与眼光的局限，本书疏漏之处，在所难免，请专家读者不吝赐教。新华出版社刘广军同志为本书编辑做了许多工作，特致谢意。

编者

2006年11月



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Unit One Childhood

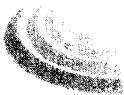
Discipline Is A Great Teacher

John Holt

John Holt (1923—1985) 美国教育家。生于纽约，成长于新英格兰地区。受教育于某私立学校（他自己不愿透露学校姓名，因为他认为自己所识与学校教育无关）。二战期间在太平洋潜艇上服役。战争结束后，为世界联邦主义者机构工作。曾在私立学校任教多年。1964 年完成其处女作《儿童如何不及格》，该书与 1967 年出版的《儿童如何学习》销量超过 150 万，并被译成 14 种语言。他清晰的文笔以及对儿童透彻的了解深受教师、家长和家庭教育者的喜爱。他支持教育改革，曾任哈佛大学和加利福尼亚大学伯克里学院教育系客座教师。他的其他著作包括探讨教育理论与实践的《星期一做什么?》、关于儿童权利问题的《脱离童年时代》、关于其他教育方式的《自由以远》、同时还有关于学校教育引发的社会问题的《不如人意的学校》。1977 年创办美国第一个关于家庭教育的杂志《不上学而成长》，1981 年出版关于家庭教育的《教自己的孩子》，去世后出版了《终生学习》。



A child, in growing up, may meet and learn from three different kinds of disciplines. The first and most important is what we might call the Discipline of Nature or of Reality. When he is trying to do something real, if he does the wrong thing or doesn't do the right one, he doesn't get the result he wants. If



he doesn't pile one block right on top of another, or tries to build on a slanting surface, his tower fall down. If he hits the wrong key, he hears the wrong note. If he doesn't hit the nail squarely on the head, it bends, and he has to pull it out and start with another. If he doesn't measure properly what he is trying to build, it won't open, close, fit, stand up, fly, float, whistle, or do whatever he wants it to do. If he closes his eyes when he swings^①, he doesn't hit the ball. A child meets this kind of discipline every time he tries to do something, which is why it is so important in school to give children more chances to do things, instead of just reading or listening to someone talk (or pretending to). This discipline is a great teacher. The learner never has to wait long for his answer; it usually comes quickly, often instantly. Also it is clear, and very often points toward the needed correction; from what happened he can not only see that what he did was wrong, but also why, and what he needs to do instead. Finally, and most important, the giver of the answer, call it Nature, is impersonal, impartial, and indifferent. She does not give opinions, or make judgments; she cannot be wheedled^②, bullied, or fooled; she does not get angry or disappointed; she does not praise or blame; she does not remember past failures or hold grudges^③; with her one always gets a fresh start, this time is the one that counts.

The next discipline we might call the Discipline of Culture, of Society, of What People Really Do. Man is a social, a cultural animal. Children sense around them this culture, this network of agreements, customs, habits, and rules binding the adults together. They want to understand it and be a part of it. They watch very carefully what people around them are doing and want to do the same. They want to do right, unless they become convinced they can't do

① 挥棒击球

② 用甜言蜜语哄骗

③ hold grudges: 对……怀恨在心, 动词也可以用 bear, harbour, have, carry, nurse 等。

right. Thus children rarely misbehave seriously in church, but sit as quietly as they can. The example of all those grownups is contagious. Some mysterious ritual is going on, and children, who like rituals, want to be part of it. In the same way, the little children that I see at concerts or operas, though they may fidget a little, or perhaps take a nap now and then, rarely make any disturbance. With all those grownups sitting there, neither moving nor talking, it is the most natural thing in the world to imitate them. Children who live among adults who are habitually courteous to each other, and to them, will soon learn to be courteous. Children who live surrounded by people who speak a certain way will speak that way, however much we may try to tell them that speaking that way is bad or wrong.

The third discipline is the one most people mean when they speak of discipline—the Discipline of Superior Force, of sergeant to private^①, of “you do what I tell you or I’ll make you wish you had.” There is bound to be some of this in a child’s life. Living as we do surrounded by things that can hurt children, or that children can hurt, we cannot avoid it. We can’t afford to let a small child find out from experience the danger of playing in a busy street, or of fooling with the pots on the top of a stove, or of eating up the pills in the medicine cabinet. So, along with other precautions, we say to him, “Don’t play in the street, or touch things on the stove, or go into the medicine cabinet, or I’ll punish you.” Between him and the danger too great for him to imagine we put a lesser danger, but one he can imagine and maybe therefore want to avoid. He can have no idea of what it would be like to be hit by a car, but he can imagine being shouted at, or spanked^②, or sent to his room. He avoids these substitutes for the greater danger until he can understand it and a-

① sergeant: 陆军(或海军陆战队)中士。private: 列兵, 士兵(陆军或海军陆战队的二等兵)

② (用手掌、拖鞋等) 掴、拍打(尤指打屁股)

void it for its own sake. But we ought to use this discipline only when it is necessary to protect the life, health, safety, or well-being of people or other living creatures, or to prevent destruction of things that people care about. We ought not to assume too long, as we usually do, that a child cannot understand the real nature of the danger from which we want to protect him. The sooner he avoids the danger, not to escape our punishment, but as a matter of good sense, the better. He can learn that faster than we think. In Mexico, for example, where people drive their cars with a good deal of spirit^①, I saw many children no older than five or four walking unattended on the streets. They understood about cars, they knew what to do. A child whose life is full of the threat and fear of punishment is locked into babyhood. There is no way for him to grow up, to learn to take responsibility for his life and acts. Most important of all, we should not assume that having to yield to^② the threat of our superior force is good for the child's character. It is never good for anyone's character. To bow to superior force makes us feel impotent and cowardly for not having had the strength or courage to resist. Worse, it makes us resentful and vengeful. We can hardly wait to make someone pay for our humiliation, yield to us as we were once made to yield^③. No, if we cannot always avoid using the Discipline of Superior Force, we should at least use it as seldom as we can.

There are places where all three disciplines overlap. Any very demanding human activity combines in it the disciplines of Superior Force, of Culture, and of Nature. The novice^④ will be told, "Do it this way, never mind asking why, just do it that way, that is the way we always do it." But it probably is just the way they always do it, and usually for the very good reason that it is a way that has been found to work. Think, for example, of ballet training. The

① 烈酒（如威士忌、白兰地等）

② 屈从、服从

③ 本句话的意思可理解为“象我们曾经被迫服从那样服从我们”。

④ beginner or new comer

student in a class is told to do this exercise, or that; to stand so; to do this or that with his head, arms, shoulders, abdomen, hips, legs, feet. He is constantly corrected. There is no argument. But behind these seemingly autocratic^① demands by the teacher lie many decades of custom and tradition, and behind that, the necessities of dancing itself. You cannot make the moves of classical ballet unless over many years you have acquired, and renewed every day, the needed strength and suppleness in scores^② of muscles and joints. Nor can you do the difficult motions, making them look easy, unless you have learned hundreds of easier ones first. Dance teachers may not always agree on all the details of teaching these strengths and skills. But no novice could learn them all by himself. You could not go for a night or two to watch the ballet and then, without any other knowledge at all, teach yourself how to do it. In the same way, you would be unlikely to learn any complicated and difficult human activity without drawing heavily on the experience of those who know it better. But the point is that the authority of these experts or teachers stems from, grows out of their greater competence and experience, the fact that what they do works, not the fact that they happen to be the teacher and as such have the power to kick a student out of the class. And the further point is that children are always and everywhere attracted to that competence, and ready and eager to submit themselves to a discipline that grows out of it. We hear constantly that children will never do anything unless compelled to by bribes or threats. But in their private lives, or in extracurricular activities^③ in school, in sports, music, drama, art, running a newspaper, and so on, they often submit themselves willingly and wholeheartedly to very intense disciplines, simply because they want to learn to do a given thing well. Our Little-Napoleon football coaches, of

① 独裁的、专制的、独断专行的

② suppleness: 柔韧性; in scores: 大量, 很多

③ 课外活动

whom we have too many and hear far too much, blind us to the fact that millions of children work hard every year getting better at sports and games without coaches barking and yelling at them.

Understanding The Text

Directions: Read the essay carefully and decide whether the following statements are True, False or Not given enough information. Put a T or F or N on the line provided.

- _____ 1. Children like to pile one block on top of another in order to build on a slanting surface.
- _____ 2. It is very important to give children more chances to do things in order to learn the Discipline of Reality.
- _____ 3. Children can sense the Discipline of Culture around them by themselves.
- _____ 4. Children like going to concerts or operas with adults.
- _____ 5. Children's behavior will not be influenced by those who live surrounded because it is the school education that really counts.
- _____ 6. Adults ought to often use the Discipline of Superior Force to protect their children.
- _____ 7. In Mexico, very young kids will walk unattended on the streets if their parents drive when they are drunk.
- _____ 8. A child whose life is full of the threat and fear of punishment will become mature faster than people think.
- _____ 9. Before learning dance, students have to learn the dancing custom and tradition.
- _____ 10. Children are always attracted to great competence and experience.